February 7
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Hear: for I will speak of excellent things: and the opening of my lips shall be right things. For my mouth shall speak truth*" (PROVERBS 8: 6, 7).

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RELATIONSHIP BETWEEN EARTH AND MAN.

DR. JAMES E. TALMAGE.

(*Concluded from page 68*).

WHAT has been called the greatest calamity in history is fresh in our minds. Hundreds of thousands of human beings have lost their lives in the great seismic disturbances in Japan. I have only to say that the occurrence of such earthquakes is in accordance with predictions. The Lord forbid that I should assume to pass judgment upon those who are immediately affected, upon those who have lost their lives through such catastrophies. It is beyond the wisdom of men to correctly deduce results by applying general laws or causes to individual cases; and whenever the judgments of the Lord are permitted to fall upon the earth and upon its inhabitants, there are many of the innocent who suffer with the guilty. Many go down who are not personally culpable and who are not directly responsible for that which has come.

We know the Lord does permit these calamities to come upon those who, according to our means of judgment and powers of analysis, may not have deserved the fate, but death, remember is not finality. It is that which follows death with which we should have concern. Many are allowed to die in tempest and earthquake, whose death is but a passage into the blessed realms, because they are deserving of blessings; while unto others death does come as a judgment; and the Lord knows who fall because of their sins and who are permitted to fall because of their righteousness.

We have an instance in point concerning the connection of affliction and distress with individual culpability. You remember

the Lord and His apostles once came to a blind beggar upon the street near the temple gates; "And His disciples asked Him, saying, Master, who did sin, this man, or his parents, that he was born blind?"

Incidentally let us note that those who asked that question had an understanding of premortal existence, for surely the man could not have sinned in the flesh and brought upon him blindness at birth as a result. But the explanation given by the Lord is the important point for us to consider: "Jesus answered, neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." The Lord's purposes were worked out in the case, for the man was healed, and the instance stands as a testimony for or against those who have become acquainted with the circumstance.

Incident to a period of cruel intolerance in religious matters among the aboriginal people of this continent, we read that evil-hearted persecutors put to death many women and children by burning, thinking that by this means they could terrify the rest into a denial of their faith. The Prophets Alma and Amulek were forced to witness the awful scenes. Though themselves in bonds they were brought there to witness the agony of the victims; and Amulek with zeal and righteous indignation desired to invoke the power of God to save those innocent sufferers: "But Alma said unto him: The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them at the last day" (Alma 14: 11).

The Lord deals with individuals; and salvation is an individual affair; but, nevertheless, He deals also with nations, for He is the God of nations, which are set up or put down, are preserved or destroyed, according to their fitness; and all this is done in the Lord's due time and way. "Blessed is the nation whose God is the Lord," sang the psalmist. "Righteousness exalteth a nation; but sin is a reproach to any people," declared the author of the book of Proverbs.

It has been pointed out that a distinguishing feature of the last days and of the imminence of the second coming of Christ would be the proclaiming of the Gospel amongst all nations. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," said the Lord Himself in the flesh on the very eve of His great sacrifice. So also in these latter-days the Lord has made plain the fact that nations shall be held to account. In a commandment to the

Elders of His Church, given in February, 1831, and recorded in section 43, He said:

"Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

"For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying,—Repent, and prepare for the great day of the Lord?

"Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

"And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

"O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

"How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!"

In another revelation, section 84, we read:

"For I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness.

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—

"Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord."

Yet further:

"And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn, and with famine and plague and earthquake and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made the full end of all nations" (87: 6).

Now, I do not believe in trying to explain away the words of God that predict calamity, but are nevertheless full of assurance unto the righteous, be it a righteous man or a righteous nation. We should awaken to their dread import. The Lord is dealing with

the nations of the earth, and His Spirit has departed in large measure from nations that have defied Him and His commandments, and as a result, they, being left largely to themselves, war with one another, and seek all means by which they can destroy one another most expeditiously. Now, the Lord is not the author of these evil things; the nations are bringing these inflictions upon themselves, and there shall be a consummation brought about as the Lord hath decreed, which shall mean an end of all nations as such, if they will not observe the law and the commandments of the Lord their God.

Is there any way of escape? Yes, there is. The Lord sent word by His prophets unto the wicked city of Nineveh, and the cry was raised in her streets: "Yet forty days, and Nineveh shall be overthrown." Then from the king upon his throne, down to the beggar in the streets, the people wailed because of their wickedness, and opened their hearts to the warning voice. They fasted and prayed and confessed their sins before the Lord, and Jonah, the Prophet, who had been sent unto them, looked on to witness the destruction of the city, and seemed indeed to be disappointed because he was denied a view of the spectacle he awaited. But the Lord reasoned with the Prophet in this wise: The people have turned to me, and have repented of their sins. Shall I destroy them when they have turned unto Me?

Even now, if the nations will turn unto the Lord it shall be unto them as it was unto Nineveh—they shall be spared; but if they will not, then the Lord will permit the predicted judgments to come upon them until they are brought to a realization of the fact that they do depend upon the Lord God of heaven and earth. The forces of nature are co-operating and are permitted to wreak destruction and the end is not yet. Latter-day Saints, remember the admonition of the Lord: "Stand ye in holy places," and we cannot do that unless we are holy. "Stand ye in holy places, and be not moved," but await the working out of the Lord's purposes, the while living lives of righteousness and crying repentance unto the people of the world.

This is the day of consummation, and the coming of the Lord is nearer than we are willing to admit. Let us not seek to set times or dates, for such we are told shall never be made known until the day of the Lord's coming; not even the angels in heaven are to know before time. Therefore, away with all attempts to fix times for the Lord. But He has told us that the time of His advent is near; and it is over a hundred years nearer than it was when He spake first to His prophet in this dispensation. I pray that we be prepared, and that we be found ready for the consummation of ages, the coming of the Lord in His might and majesty to rule and reign. I ask this in His name. Amen.

If there were no clouds, there would be no rainbow.

SLIPS AND FLAWS IN SHAKESPEARE.

(*Continued from page 71*).

INVENTIONS also play a part in the tragedy, which, it should be noted, were still in futurity in Hamlet's age. Bernardo says: "'Tis now struck twelve." Striking clocks, however, were not constructed for three hundred years after Hamlet's time. Some, it is true, ascribe striking clocks to Pacificus of Verona in the ninth century, while others carry them as far back as Boethius in the sixth century. Both opinions, however, are based upon insufficient evidence; and the first clear reference in literature to striking clocks is perhaps in Dante, in the passage: "Indi come orologio che ne chiami, etc." As regards Denmark, Olaus Magnus, a Swedish writer, confesses that the Northmen, generally, were very slow (tardissime) in adopting both clocks and bells (See his De Gentibus Septentrionalibus, p. 42, Basil, 1567).

Marcellus also refers in the play to "brazen cannon," and throughout there are other allusions to artillery, though the use of cannon was unknown to Europeans for some five centuries after Hamlet flourished. Artillery, there is evidence to show, was employed by Edward III. against Bruce in 1327, and this is, perhaps, as early a trace of it as can be found among European peoples. Writing in 1358, Petrarch describes cannon as very rare only a few years before. There is, however, proof that gunpowder was used in a battle between the Moors of Seville and those of Tunis at the close of the eleventh century.

Again, Hamlet speaks of "kettle drums," whereas drums are an Oriental invention unheard of in Europe before the epoch of the Crusades.

Also, when he says: "Your ladyship is nearer to heaven than when I saw you last by the altitude of a chopine" (in allusion to the lady's growth), one of the curiosities of fashion of the sixteenth century is represented as known to Hamlet by an anticipation of hundreds of years. This is the "chopine" which was a device to give artificial tallness to the fair sex. The "chopine" was a species of wooden stilt, about eighteen inches long, forming, as it were, the sole of the shoe prolonged. It was covered with ornamental leather, and was much affected by the Italian and Spanish ladies, from whom it was passed into England in Shakespeare's day.

Hamlet also speaks of the "roses" on his shoes, though roses on the shoes were not fashionable till Shakespeare's own time.

A well-known error of Shakespeare's is that which represents Hamlet as having been educated at Wittenberg, the University of Wittenberg having had no existence till 1502. For this, Augustus Schlegel, who boldly contends that all Shakespeare's anachronisms were intentional (though what Shakespeare was to gain by some of them will not be easily discovered, nor does

Schlegel show) offers the apology that Hamlet acquired a scholastic education, being represented in the drama as a philosophical inquirer. Nevertheless, no Dane of Hamlet's time could have been familiar, like him and Polonius—who, it seems, also went to this non-existing university—with such classical allusions as those made to "Niobe," "Hyperion," "Hercules," "the Nemean lion," "Vulcan's stithy," "Lethe wharf," "Roscius," "Seneca," "Plautus," "Julius Cæsar," etc. Nor do the references to the morality or mystery plays of the middle ages that lurk in the expressions "outdoing Termagant," "outheroding Herod" which occur in Hamlet's directions to the players, suit a pagan prince, in whose age and country dramatic representations of a sacred or of any kind were unknown. Hamlet's scenes with the players, and the play scene itself, are anachronisms from beginning to end. When the king exclaims, "Where are my Switzers? Let them guard the door," this, relatively to Hamlet's time, is a considerable anachronism. Bodyguards of Swiss were unknown in the courts of Europe till so long after the days of Hamlet as the latter part of the fifteenth century, when the first corps of those brave mercenaries was organized by the famous Duke of Burgundy, Charles the Bold, then Comte de Charolois. The Duke of Burgundy's example was subsequently followed by his rival, the astute Louis XI. of France.

In the mad scene, Ophelia makes some use of the language of flowers, a trivial though pretty science, which was as much unknown in the Denmark of the ninth century as coroner's inquests were, to which, nevertheless, one of the grave-diggers alludes in the remark about "crowner's quest law."

OTHELLO.

Shakespeare's masterpiece, the splendid tragedy of Othello, offers little that calls for observation as incongruous, except, perhaps, where Cassio prays: "Great Jove, Othello guard." In a play in which all the characters are represented as Christians, an address like this to a false divinity like Jove is open to the same sort of censure, artistically speaking, as the pagan Hamlet's references to the Bible and Christianity. A somewhat similar blemish occurs in one of Othello's most pathetic speeches in the passage:

> "And O you mortal engines, whose rude throats
> The immortal Jove's dread clamors counterfeit,
> Farewell."

MACBETH.

The narratives of Holinshed and other chroniclers fashionable in the poet's time sufficiently justify Shakespeare's Macbeth. Nevertheless the main incidents of the drama are contradicted rather than confirmed by authentic history.

In the limits to which I must confine myself it would be impossible for me to develop the difference that exists between the real and the Shakespearian Macbeth. Those who wish to pursue the subject may do so in Lord Hailes's "Annals of Scotland," and George Chalmer's "Caledonia." Here it will be sufficient to say that Macbeth's claim to the throne, according to the rule of Scottish succession, was better than that of "the gracious Duncan," and that Macbeth broke no law of hospitality in the death of Duncan, as represented in the tragedy. He slew the king, not in his own castle of Inverness, as in Shakespeare, but at Bothgowan, near Elgin, in 1039. Nor was Macbeth himself killed at Dunsinane, as in the play. He escaped from that battle, but fell subsequently at Lumphananan in 1056. As for Banquo and his son Fleance, their very existence is questionable, though they are mentioned by historians like Buchanan, Holinshed, etc. As a ruler, Macbeth was in high repute among his subjects. Sir Walter Scott says: "As a king, the tyrant so much exclaimed against was in reality a firm, just and equitable prince."

In this play Shakespeare introduces cannon, anticipating its use by European nations, as will be seen by what has been already said upon the subject, by three centuries. Artillery appears to have been brought into Scotland for the first time from France about 1339.

Dollars, drums and striking clocks are also mentioned, and are here anachronisms, Lennon, too, speaking of the storm on the night of Duncan's murder, says: "Our chimneys are blown down;" whereas chimneys were not built, in all probability, till the middle of the fourteenth century.

LEAR.

Shakespeare took the plot of Lear from his favorite historian Holinshed, who places that British king, if indeed any such person as Lear ever existed, some nine hundred years before the Christian era. Of intense pathos and sublimity as a tragedy, this play, considered as a picture of ancient and pre-Christian manners, teems with improprieties. Many, very many, centuries were to elapse from Lear's time before history was to show forth a "Duke of Burgundy," or an "Earl of Kent," or even the very titles "duke" and "earl," and the same remark applies to the grades, "knights" and "squires"; nevertheless, such personages are prominent in the drama, and there even comes upon the scene a "Marshal of France," one "Monsieur le Fer," though the first known Marshal of France was not chosen till so long after the birth of Christ, to say nothing of Lear's time, as A.D. 1185.

(TO BE CONTINUED).

THE world has no sympathy with any but positive griefs; it will pity you for what you lose, never for what you lack.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, FEBRUARY 7, 1924.

EDITORIAL:

ON CHANGING FACTS TO FALSEHOOD.

MANY centuries have passed since Paul condemned in scathing terms those "who changed the truth of God into a lie." Such traducers, he places among the vilest of sinners. Godlessness, ingratitude, vanity, uncleanness, lust—these are some of the sins which lead to and follow that of lying. Man may commit sins more degenerate, but he can scarcely be guilty of any more contemptible than to change into a lie the truth of God. Such an act should have not only the condemnation that dishonesty deserves, but also severe punishment for misleading the innocent and unsuspecting. There are few more contemptible people in the world than the liar. Among such may be classed also the person who wilfully or sensationally misrepresents facts, especially if by so doing, he injures the reputation of another. Paul's classification of this sin is wise, and his condemnation not too severe.

Even to-day, there are people who profess to believe in Paul's teachings, and who call themselves Christians, who seem to take delight in changing the truth into a lie. Especially is this the case when the truth is associated in any way with "Mormonism."

Say the liars: "'Mormonism' teaches licentiousness." The truth declares that "Mormonism" stands for purity of life and looks upon adultery as a most heinous sin. "'Mormon' Elders are seeking to lure young girls to Salt Lake City for immoral purposes," say the traducers. The facts are that any member of the Church who would even attempt such a thing would be excommunicated, and would be punished as well by the law of the land. "Salt Lake City is a walled town," say the liars; "where foolish, misguided women become entrapped in 'Mormon' meshes, and can not escape; nor correspond with friends." The fact is that a dozen or more transcontinental trains and nearly two score suburban cars run in and out of Salt Lake City daily. It is governed as well as any other city of the same size in the United States. Protestant and Catholic churches, Jewish synagogues, Salvation Army, Y. M. C. A., Y. W. C. A., and Christian Endeavor Societies are all found there as in other Christian cities. Any person can be found in Salt Lake City as readily as in any other city in the world; and even more quickly because of thorough and complete organization.

Thus, one after another, we might name facts that villifiers distort, and truths that they turn into lies. One meets them so frequently, especially in Great Britain, that one almost despairs ever to stem the constantly flowing tide of falsehood.

One of the saddest phases of the matter is that innocent people by the thousands are submerged daily, and they become so blinded or so bedrenched with the slime of slander that they either can not see or will not accept the truth when it is offered them. An instance in point is a clever, generally well-informed, Edinburgh woman who, in conversation the other day, said, in a half-whispering, semi-sensational manner: "Do you know that the young lady in my cabin thinks Mrs. Booth is a 'Mormon' agent, and has sinister designs on her? The poor girl is awfully frightened."

"Dreadful," said I, moving a seat nearer to hear more disclosures of "Mormon" plans.

Seeing my interest, my lady informant then told me about "Mormon" Elders "infesting" a particular district in Edinburgh for the purpose of inducing young women to go to Salt Lake City, "from which they can not escape nor even write back to their friends." She told how about a year ago, students stormed the "Mormon" hall and "tarred and feathered one of the Elders," and how the Elders were afraid to prosecute them, etc., etc.

After listening as long as I could with propriety without telling her that she was talking to one of those dreadful people, I said:

"Now, Mrs. ——, do you really believe that 'Mormon' Elders would be so foolish as to spend all the money required to come to England, to other European countries, and, in fact, go to all parts of the world, just to get girls for an evil purpose, when you know perfectly well that men get girls aplenty in any city on the globe?"

"Well," she continued, "it does seem strange when you think about it."

"And that 'young Elder,'" I continued, "whom the students of Edinburgh mistreated was not a young Elder, but an old man, as honest and God-loving as any man in Scotland. I know him. I know his wife. One of his children was a student of mine. They are all excellent people—true Christians. The action of those students was a disgrace to themselves and to the city of Edinburgh! And the Elders did prefer a charge, but in charity let the culprits off by paying for the clothes despoiled."

Manifestly, the good lady was at first very greatly embarrassed; but later on, apparently became interested in the true story of "Mormonism," and in facts relating to the missionary work of the "Mormon" Elders. But after all, she had her doubts about the truth of what I told her. She was not to blame for erroneous ideas regarding the Church of Jesus Christ of Latter-day Saints. She is a sincere, conscientious lady, who has been misinformed by

having read the scurrilous lies that emanated either from an ignorant or a vicious mind that "changed the truth of God into a lie."

To continue to spread such lies is infamous. To refute them is to confer a blessing upon a much-maligned people and a favor upon all humanity.

"Who steals my purse steals trash,
'Twas something nothing,
'Twas mine; 'tis his;
And has been slave to thousands.
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

Slander may rob a clean man of his good name, and villifiers may change the truth into a lie; but the man's character remains unstained, and truth unimpeached.

DAVID O. MCKAY.

CONFERENCE APPOINTMENTS.

THE appointments for the semi-annual conferences of the British Mission are as follows:

Norwich	Sunday, March 2, 1924.
Manchester	,, ,, 9, ,,
Leeds	,, ,, 16, ,,
Ulster	,, ,, 23, ,,
Liverpool	,, ,, 30, ,,
London	,, April 6, ,,
Nottingham	,, ,, 13, ,,
Welsh	,, ,, 20, ,,
Hull	,, ,, 27, ,,
Birmingham	,, May 4, ,,
Sheffield	,, ,, 11, ,,
Free State	,, ,, 18, ,,
Bristol	,, ,, 25, ,,
Newcastle	,, June 1, ,,
Scottish	,, ,, 8, ,,

Each conference president is requested to make all necessary arrangements in ample time to give due notice to the Mission President, to the members of the conference, and to the public, of the time and place at which meetings of the conference will be held.

DAVID O. MCKAY,
President European Mission.

FROM OTHER MISSIONS.

Swiss and German Mission.

The spirit of progress is evident throughout the Swiss and German mission. The annual report of that mission records a year of successful missionary labors. A total of 1,453 persons were baptized during 1923, bringing the total membership to 9,811. There are 274 Elders laboring in the seventeen conferences throughout Switzerland, Austria and Germany. A total of 107 branches exist. Changes in conference presidencies have been made recently. Elder William White has been called to preside over the Stuttgart conference to succeed Elder Armand J. Eardley, called to head the newly-formed Stettin conference. Elder William Riter succeeds Elder Otto Buehner as president of the Chemnitz conference. Elder Buehner is now connected with mission headquarters at Basel, Switzerland.

The following are some interesting reports of a few conferences in the mission:

HAMBURG CONFERENCE.—Of the eleven organized branches in the Hamburg conference, eight have active Relief Society organizations. There are five prosperous branches in Hamburg. Under the direction of Elder John D. Montague, it is hoped to build up a choir of one hundred fifty voices. President Hugh Kimball of the Kiel branch reports an attendance of over four hundred at a recent program which was given by the members and friends of the branch.

Thirteen candidates were baptized in the St. Georg branch January 10th. Conference President Glen A. Rowe writes: "We had planned to baptize only five, and accordingly announced in Bible class that the baptism would take place the following day. Those candidates who intended to be baptized were instructed to remain after Bible class to receive final instructions. Five were expected—thirteen reported. After careful examination, all were accepted for baptism. It was particularly impressive when two old sisters—both over seventy years of age, descended into the waters to make a covenant with the Master."

COLOGNE CONFERENCE.—President Clyde H. Wilcox reports: "On the night of December twenty-ninth, seven friends were baptized, showing that we are still meeting with success, and that there are people who have been prepared by the Lord to understand and to accept the Gospel. Such occasions as these are exactly in harmony with the resolutions which all the Elders made at the beginning of this New Year."

ZURICH CONFERENCE.—At the semi-annual conference of the Zurich conference held November 24-25th, there was a total attend-

ance of eight hundred thirty-two. There were many Saints and friends in attendance who had travelled from distant cities to enjoy the rich spirit of the conference. Sunday evening, despite the cold, the snow and the dark night, two humble persons were baptized in the Zurich lake. The Wednesday following—on November 28th, two others were baptized in Ennenda. One of these is a sister of gray hairs and advanced years, yet the falling sleet and the glacial stream were no deterrents to her entering into the waters of baptism.

New Year's Day in Zurich, a party was held by the Saints, friends and Elders. Elders Wayne Stratford, Ernest Stettler, Elias Cannon, Milford Herzog and Eugene Jensen reproduced the presentation of the Book of Mormon to the Delaware Indians as made by Oliver Cowdery and Parley P. Pratt. This feature of the program gave the Saints and friends a realistic picture of the vitality of the restoration to the Indians of the history of their forefathers.

President Stratford says, "The New Year brings us a bright outlook in the Zurich conference. The branches are in fine condition; the Saints are enjoying the spirit of the Gospel and are co-operating with the Elders closely in an effort to bring the Gospel message to the thousands who are still waiting to hear it."

VIENNA CONFERENCE.—The Vienna branch has instituted a program evening to be held the first Sunday of each month. It promises to be a very good method of getting the friends out to the meetings. Regular programs are printed and these are distributed by the Elders as tracts and serve as a formal invitation. Special attention is given to music as it has been found that the Gospel can be preached through music as well as through words. President Kent reports, "It is interesting to note that the Sunday-school children bring more friends into the meetings than do the Elders. It is largely due to their enthusiasm that we have been able to make such wonderful progress during the past year.

"The Saints in this conference are a lot better off this year than they were last year. All are working heartily in the work of the Lord, and a great success is promised for the year 1924. Over seven times as much tithing was paid in this year as was paid in the last year."

BERLIN CONFERENCE.—The outlook for the Berlin conference for the year 1924 is excellent. A splendid spirit is prevailing among the Elders and the Saints. Everyone is out to surpass the record of two hundred ninety-four baptisms in the conference during the year 1923.

The Berlin conference has grown so rapidly that a division has been made necessary. A new conference has been formed, with Stettin as headquarters. Elder Armand J. Eardley, formerly

president of the Stuttgart conference, has been called to preside over the new conference.

Elders Weller and Kartchner report an average attendance of one hundred twenty-five in the meetings in Krnestrin, where they are introducing the Gospel. Elder Weller had an interesting experience in Landsberg a short time ago. He was visiting a woman who has been under the influence of a spiritualist medium. While conversing with her about the Gospel, her attitude suddenly changed and she became entirely possessed of an evil spirit. She left the chair in which she had been sitting and began advancing toward Elder Weller, making grotesque contortions of her body. When she was almost upon him, he, in the name of the Lord, commanded the evil spirit to depart. The woman immediately fell to the floor, and in a few moments became her normal self.

BERN CONFERENCE.—A total of nineteen were baptized in the Bern conference during the past year. This is the largest number of baptisms in this conference in its history. The best previous record is twelve. Much credit is due the Elders and the Saints who have labored so diligently to bring about such encouraging results.

LOVE WROUGHT THIS.

A CENTURY since, in the North of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when, for a brief hour, it was thus illumined, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day, they found the man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvellous face, which he had wrought there—the face of one whom he had loved and lost in his early manhood. And, when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said, "This is the grandest work of all; love wrought this!"

THE slightest word has an echo far beyond what you can hear; the smallest deed casts a shadow broader than you can see.

BRIEF MENTION.

NINETEEN hundred ninety-seven bars of silver, weighing sixty-five tons, were unloaded from the liner *Cedric* when she arrived at Liverpool from New York, the 28th ult.

A SEVERE earthquake visited Japan, January 14th, resulting in the death of fifty people in vicinities of Tokyo and Yokohama, according to estimates by the Tokyo police.

AN invention making possible rescues from wrecked submarines has been made by two Holyhead men. Submersible lifeboats would be attached to the top deck of the vessels themselves. The occupants of a submerged submarine may enter the boat and cast it off so as to rise to the surface.

THE public debt of the United States at the close of 1922 aggregated $32,786,715,000. This is more than four and three-quarters times what it was in 1912, according to an announcement by the Census Bureau. The gross public debt is equivalent to $301.56 for each person of the country's population, while in 1912 it was $70.20.

A CONSIGNMENT of platinum, valued at £50,000, was conveyed by aeroplane from Croydon to Paris recently. It was collected from a bank in the city at 11 a.m., and was safely delivered to the consignee in Paris at 2:30 p.m. Officials declare that although air transport has been used for a long time by a few firms for the carrying of precious metals, the value of previous consignments has seldom exceeded £2,000.

ITALY and Yugo-Slavia have reached a settlement in the Fiume question. The principal protocols in the agreement provide: (1) a treaty of friendship between Italy and Yugo-Slavia, and (2) a convention definitely settling the Fiume question. Fiume is definitely annexed to Italy. The treaty of friendship stipulates reciprocal neutrality in case of war and co-operation in economic and military defence. Remarkable scenes of enthusiasm were enacted in Fiume upon the signing of the pact. Church bells were rung, ships in the harbor sounded their sirens and Italian flags were everywhere displayed.

FROM THE MISSION FIELD.

Release and Departure.—The following missionary, honorably released from his labors in the South African mission, sailed for his home the 1st inst., per s.s. *Montrose*:

Horace J. Nelson.

Priesthood Meetings.—The monthly Priesthood meeting of the Birmingham conference convened in the Handsworth chapel, Birmingham, the 26th ult. The Handsworth, the Northampton, the Walsall and the Kidderminster branches reported success in their activities. President Joseph E. Tillotson encouraged the Saints to continue in their work. He pointed out the importance of tithing and fast offerings. Elders Elmer H. Lloyd and I. Trevor Buddell spoke on special phases of Priesthood activity.

Baptisms.—On Saturday, the 19th ult., a baptismal service was held at Grantham (Nottingham conference). Elder Harold B. Crompton baptized two candidates; they were confirmed by President Selvoy J. Boyer and Elder Crompton.

A baptismal service was held by the Birmingham branch (Birmingham conference) in the Handsworth chapel, Saturday, the 26th ult. One candidate was baptized by Elder Kenneth A. Curtis, and confirmed by Elder Elmer H. Lloyd.

Meetings of Traveling Elders.—The monthy Priesthood meeting of the traveling Elders of the Welsh conference convened at Cardiff the 26th ult., with President John W. Crofts presiding. The subjects, "The manifold values of an honorable mission" and "Who are the children of Irsael," were treated by President Crofts and Elder Ralph C. Jones respectively. Both talks were well prepared. Discussion of the matter presented followed. President Crofts then gave timely advice and instructions, encouraging the Elders to continue to perform their labors with diligence and earnestness.

The regular meeting of the traveling Elders of the Birmingham conference was held in Birmingham the 26th ult. President Joseph E. Tillotson presided. Each Elder reported successful labors. President Tillotson pointed out the importance of planning one's work.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Saturday, the 2nd inst., per s.s. *Montlaurier*:

For the British mission—

Jesse West Thomson, Pocatello, Idaho, assigned to the London conference.

Frederick B. Alleman, Springville, Utah, assigned to the London conference.

Le Roy D. Tingey, Woodruff, Utah, assigned to the Hull conference.

Charles A. Halverson, Ogden, Utah, assigned to the Manchester conference.

Vernal G. Jones, Salt Lake City, Utah, assigned to the Bristol conference.

Alvah N. Stout, Salt Lake City, Utah, assigned to the Birmingham conference.

La Moin H. Wiser, Lewiston, Utah, assigned to the Scottish conference.

Ernest C. Moore, Preston, Idaho, assigned to the Liverpool conference.

George A. Baker, Huntington Park, California, assigned to the Liverpool conference.

Jesse N. Decker, Snowflake, Arizona, assigned to the Welsh conference.

Alex. Reed Moss, Woodruff, Utah, assigned to the Newcastle conference.

For the Swiss and German mission—

Franklin A. Smith, Rexburg, Idaho.

Socials.—Saturday, the 19th ult., the Pudsey branch (Leeds conference) Relief Society held a "Cob-web" social. A pleasant evening was spent. Games, recitations and musical numbers comprised the evening's entertainments.

A delightful social and tea was held at Mansfield (Nottingham conference) Saturday, the 19th ult., at the home of Mrs. Moore, an investigator, who kindly opened her home to the Saints and the friends. Tea was served at 5 p.m., after which the time was turned over to games, musical items, etc. Prizes were given to those who were successful in the guessing games. Everyone enjoyed himself immensely. A large number of Saints and friends were in attendance.

THE NEEDED THING.

To do the needed thing when all about you
Are standing by and letting moments pass—
To see more clearly than the ones who doubt you,
And not to vision darkly, through a glass.
To help the man who suffers by the wayside,
To do it swiftly, when he meets with pain:
To move into the gap which is left vacant,
To do the needed thing, nor think of gain.

To do the needed thing, when folk are seeking
But very blindly, for a thing to do—
To practice what you preach, when you are speaking,
To take the task in hand that comes to you.
To reach ahead, and not to stumble forward,
To seek, e'er opportunity flits by.
To do the needed thing when all about you
Are wondering and letting moments fly.

—MARGARET E. SANGSTER in *The Christian Herald.*

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